

The Baptist Examiner

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 "To the law and to the testimony; if they speak not according to this word
 it is because there is no light in them."—Isaiah 8:20

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THE LIMITED ATONEMENT

ELD. JOSEPH WILSON
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Part One

"I lay down my life for the sheep." John 10:15b.
 These words of Christ form an appropriate introduction to the subject of "The Limited Atonement." As the limited atonement is the central theme in the five points of Calvinism, so it is the central doctrine in the saving grace of God. All our hope for time and eternity is based upon the atonement Christ made on the cross and it thus behooves us to understand this glorious doctrine as best we can. Let us pray that the Holy Spirit will open our eyes to behold wondrous things out of God's Word.

This doctrine forms one of the doctrines commonly called the five points of Calvinism. As you know these are: Total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints. I accept these five doctrines without apology, compromise, or modification.
 Although I am not a follower of John Calvin, I accept the term Calvinist as a convenient way of referring to one who believes in the above Scriptural truths. Now, for myself, and I believe this is historically true, I will accept one as a Calvinist who believes four of the above mentioned doctrines but does not accept limited atonement.
 To me, the unconditional character of election is a determining

factor as to whether or not one is a Calvinist. However, the man who rejects the limited atonement, if he is accepted as a Cal-



ELD. JOE WILSON

God's Sovereignty And The Physical Universe About Us

ELD. ROBERT McNEIL
 Charleston, W. Va.

It has been estimated that today man has at his command, 150 times as much power as he had a century ago. He has uncovered great natural resources and has harnessed them so well that they are at his fingertips, with push-button control. Man can hurl himself through the skies and into space with incredible speed. This is the age of power, produced by the minds of men, and this is only supposed to be the beginning. The 20th century is only supposed to be pioneer beginnings, fantastic predictions are being made for the future.
 If these facts are true of power, how much more of knowledge. About 1500 A.D., Copernicus discovered the annual revolution of the earth around the sun, 100 years later in 1600 Galileo constructed the first telescope, discovered mountains on the moon and was severely persecuted for

claiming that the world was round. It was almost three quarters of a century before Isaac Newton gave us the law of gravitation, but just think how far we have progressed in the last 30 years in air and space know-



ELDER ROBERT McNEIL

vinist is a very inconsistent one. He is illogical and unscriptural in his rejection of limited atonement. Let me assume that you subscribe to the five points except that you reject limited atonement. Then you divide the Godhead in their purposes and actions for you have the Father electing some from among fallen mankind, The Spirit effectually calling the elect, but the Son going contrary to the Father and the Spirit and trying to effect the salvation of all men. Further, you have greatly impoverished the atonement in its character; in what it does for men, and you have gained nothing for you say only the elect will be effectually drawn and experience the benefits of the atonement.
 I desire to write two or three articles showing the Scriptural and logical truth of the limited atonement. I write primarily for those who believe in sovereign, electing, and predestinating grace. However, I pray it will please the Lord to use these to teach such this glorious truth, and to lead others into all of the glorious doc- (Continued on page 5, column 1)

THE DEATH OF JESUS CHRIST

George Soltau

In John 10:17, 18, we find these words of His: "Therefore doth my Father love Me because I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down and have power to take it again. This commandment I have received of My Father."
 How shall these words be understood? Men did not put Him to death. They were allowed to display all the hatred and malice that the human heart was capable of, and thought that they had complete power over the defenseless, helpless One. But as a matter of fact, that was not so. He laid down His life under the will of God, for the carrying out of the counsel entered into with the Father, and in order to fulfill the demands of the law against lawbreakers and thus make a way for the mercy of God to reach all touch.
 In Matt. 27:50 a remarkable expression confirms this. In our English version runs the verse: "Jesus cried again with a loud voice, and yielded up His spirit." (Continued on page 5, column 1)

ledge alone! It has been conceded that we have learned more in the last 30 years concerning the stars, their physical condition and the extent of the universe, than had (Continued on page 5, column 4)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE BLOOD THAT SPEAKETH"

"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. 12:24.
 May I ask you first of all, what does the blood of Abel say? Of course this is a figurative expression, but if you were to go back to that day long ago when Abel, as a corpse, was lying upon the ground and the blood was flowing out of his body, I'd like to ask you, what do you suppose that blood of Abel was saying? I am sure that the blood of Abel speaks to us of sin; it speaks to us of guilt; it speaks to us of death; and it speaks to us of

malice of the worst kind. Had Cain not sinned in his manner of bringing an offering unto the Lord, and had his guiltiness of sin not remained within him, then Cain would never have risen up against his brother Abel. Therefore, Abel's blood, at the very outset, would speak to us about sin and guilt.
 Certainly, when we see the body of Abel lying there, and the blood flowing from him, that blood would speak to us about death. Surely that blood would speak to us of the malice that was in the heart of Cain. However, it seems to me that the blood of Abel speaks even more

fluently and in another field, and that is, the blood of Abel cries out to God for vengeance. It seems to me that in all probability I can hear its cry in a more fluent and eloquent manner relative to vengeance than in any other way.
 But how about the blood of the Lord Jesus Christ? My text says it speaks of "better things than that of Abel." The blood of Christ in no wise speaks like the blood of Abel, for whereas the blood of Abel speaks of sin, of guilt, and of death, I am satisfied the blood of Jesus Christ speaks of none of these. Rather, the blood of Christ, as my text says, speaks (Continued on page 2, column 1)

THE ORIGIN AND PERPETUITY OF THE BAPTISTS

Appendix

DISTINCTION BETWEEN THE ANCIENT AND MODERN MENNONITES

(In preceding chapters reference has been made to the Mennonites as ancestors of Baptists. The ancient Mennonites — so called after the name of their outstanding leader, Simon Menno — are not to be confused with the modern Mennonites. The following article, taken from D. B. Ray's *Baptist Succession*, will show the true historical and doctrinal distinction.)

Menno Simon, a native of Friesland, a Romish priest, renounced the Catholic Church and joined the Baptists in 1536. His wonderful success as a Baptist minister brought down the hatred and persecutions of all Pedobaptists upon him. And from him the opponents of the Baptists began to call them Mennonites. Mosheim, the historian, in his account of the Baptists, heads the chapter, "The History of the Anabaptists or Mennonites." The question has lately been raised as to the Baptist character of the Mennonites. The confusion on this point has arisen from a failure to discriminate between the original strict Mennonites, and the modern Mennonites. Menno himself was a strict Baptist. It is known that all Mennonites profess to practice believer's baptism, but the recent Mennonites are known to practice pouring for baptism.

J. N. Brown, the author of the Religious Encyclopedia, states, upon the authority of Mr. Ward, that, "The modern Mennonites plead the authority of Menno for the use of pouring and sprinkling as baptism. But in reality, it is a wide departure from the views of Menno, who says, 'After we have searched ever so diligently, we shall find no other baptism but dipping in water, which is acceptable to God and approved in his Word.'" Rel. Encyc., p. 797.

And Mr. Benedict remarks that: "Menno was, indeed, a (Continued on page three)

Redemption Shows That Christ Didn't Die In Vain

ELDER FOREST S. JUDD
 Indianapolis, Ind.

of the worst have become Chris-

The crucial point in human history is found in those brief years that our Lord was here on the earth — that ended at the cross. I believe this is the greatest story ever told, and the greatest life ever lived. Nothing can compare or happen in the world, to ever take the place and importance of Jesus Christ and the cross. Even history is divided at the cross. On the one side, they were moving toward the cross in anticipation, looking for the Christ. See Gen. 22:8. On the other side, we have the fulfillment. See Romans 10:9. Thus I see Christ as the center piece through all the years that have passed, and all the years to come.

How then do you say that so many people do not believe in Him, and do not trust in Him? And why is it that Christianity is of the minority? Is it not so, that the true believing remnant is exceedingly small? If Christ is the center in history, then why are there so many that refuse him? And why are there some that do come to Him to receive Him? Well, it is not because there is any difference in them. They are all sinners at heart, and they all need Christ. One is no better than another. As a matter of fact, some



ELDER FOREST S. JUDD

tians, and some of the so called best have rejected Christianity. (Continued on page 4, column 1)

LET THE SEMINARY GIVE THE ANSWER

What right has a preacher, Divinely called, to go to Germany for his theology? Imagine a typical old German scholar sitting in his darkened room under a dim light, with a mug of beer on one side of him, a bowl of sauerkraut in the other, a filthy pipe in his mouth, with his nose buried in a musty book, shaping our theology for us. Back of him stands a dim shadow of a man with a spiked helmet on his head, a sharp pointed mustache with the corners turned up, a mailed fist raised, a withered arm hid behind his back and claiming himself to be the all-highest. This man would give us our theology. We see what German "Kulture" has done for Germany. We can trace the fall of Germany to the kind of preaching they have had for the last fifty years.
 Yes, and what right has a Baptist Seminary to keep men in its faculty to teach young preachers, who went to Germany for the finishing touches of their education and are continually spouting out the rottenness they imbibed over there, as is being done in the Louisville Seminary, and orthodox Baptists are asked to help pay for that kind of stuff?

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JOHN R. GILPIN Editor

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It is because of extra expenses such as this, we call upon our readers to remember us when you pray and when you give.

"The Blood"

(Continued from page one) of better things.

Let's notice of what the blood of Christ was speaking.

I

THE BLOOD OF CHRIST SPEAKS ABOUT GOD'S LOVE.

Whenever we talk about the love of God, I am afraid most of us have a very low conception of that concerning which we speak. When you talk about love in this world, you are talking about that which flows from one individual to another — from a mother to

a child, or from a child to a mother, or you think of that affection that flows between husbands and wives. You think of that affection that exists on the part of friends. You think of that type of emotion that is usually found around the Christmas tree every year when you give me a tie, and I give you a tie; or when you give me a sock, and I give you a sock; or when you give me a shirt, and I give you a shirt. We talk about that being love when we are exchanging gifts one to the other. But I think the love of God is beyond any of these in every particular.

When I speak about the love of God, I am reminded of the Word of God which says:

"For God SO LOVED the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

Beloved, that is love. God didn't love in order to get something back from us, and God didn't love like earthly affections flow from one individual to another. Instead, God's love was in behalf of Hell-deserving sinners. The love of God, I say, is so far transcendently above the love of man that there is no connection therewith.

We read:

"BUT GOD COMMENDETH HIS LOVE toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."—Rom. 5:8, 9.

If you would know something of the love of God, you can learn it from this passage of Scripture, for God commendeth his love toward us — not when we love Him, but before we loved Him — when we were enemies to Him, and when we were astray from Him, He loved us.

Notice again:

"Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13.

Beloved, while man doesn't have any greater love than that, God has a greater love, in that God's love is so great that He not only laid down His life for His friends, but He laid down His life for His enemies as well. He loved us even when we were enemies.

So, as I stand by the cross of Calvary, and see the blood trickle from the five wounds in His body, as I see the Son of God slowly bleeding to death, as I look upon Him, while the blood drops from His body to the ground, I say that blood of Jesus Christ tells me — it speaks to me — it whispers to me of the love of God, as to how much God loves this world.

II

THE BLOOD OF CHRIST SPEAKS OF GOD'S ETERNAL PURPOSE.

When I see the blood of Jesus Christ, I am reminded that God had an eternal purpose, and that eternal purpose was that the elect of God should be saved by the death of Jesus Christ. Listen:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." — Rev. 13:8.

This is talking about the love of God manifested in the Lamb that was slain before the foundation of the world. I would remind you when I read this passage of Scripture that the blood of Christ speaks to us of God's eternal purpose. God had an eternal purpose so far as this world is concerned. I am as certain as can be that there will never be one of God's elect that will go to Hell. I am positive that every one whom God chose in Jesus Christ will ultimately come to salvation, and go to Heaven. Listen:

"ALL that the Father giveth me SHALL COME to me; and him that cometh to me I will in no wise cast out."—John 6:37.

How many of them are going to come? "All that the Father giveth me shall come to me."

So beloved, when I see the blood of Jesus Christ flowing from His body, I say that blood

THE FORBIDDEN BOOK

Did you know that the world's best seller is a forbidden book for millions of church members today? These people are told that they have neither the authority nor the ability to interpret the Scriptures. Yet inside the front cover they are promised indulgences for reading it.

Doesn't this seem rather strange to you — that there should be multitudes of people who believe the Bible to be the Word of God: yet they are not allowed to read it unless the church interprets for them? What can be the real reason for imposing such a ban on the sacred Scriptures?

All translations without their footnotes are strictly forbidden.

Possibly we find one answer in the early pages of the Bible itself. In Exodus 20:4,5 you will discover these words, spoken by God Himself:

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

If people who kneel before images today would diligently read the Bible, they would know that they are breaking the law of God. This may account in part for the boycott on the Divine Word.

But there is another verse which might help to answer the question. It is found in Matthew 23:9: "And call no man your father upon the earth: for one is your Father, which is in heaven."

What a strange coincidence it is that the ones who condemn the widespread reading of the Scriptures are the same ones who require men to call them father. Could it be possible that if the common people read the Word, they would ask too many embarrassing questions?

And here is a third verse which deals a death blow at the very ones who seek to close the Holy Bible: "For there is one God, and one mediator between God and men the man Christ Jesus" (1 Tim. 2:5). There is only one go-between and that is not a woman; it is a Man. It is not a group of clergymen; it is a single Man. Now tell me — to whom would thinking people confess their

sins if they read and believed the Bible? Or whom would they acknowledge as their priest?

But there is another outstanding way in which the Book of books exposes its enemies. And this is probably one of the principal reasons why multitudes today are taught to be careful of its sacred pages. The Bible teaches simply and clearly that salvation is a free gift, and not something which you have to buy. It teaches that when Christ died for sinners on Calvary's cross, He paid the price of sin and finished the work of redemption. The sinner's part is to repent of his sins and receive Jesus Christ as his Lord and Saviour. When he does this, he receives eternal life as a free gift from God.

The following verses show conclusively that entrance to Heaven is not gained by money or by good works, but is given by God to those who put their trust in the Saviour.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast." —Ephesians 2:8,9

"The gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

"Whosoever will, let him take the water of life freely."—Revelation 22:17.

Now does it not make one extremely suspicious to find that the church officials who ban the very Word of God are collecting fabulous sums each year on the pretext of guaranteeing a place in heaven to their followers?

Why is the Bible forbidden without interpretation? Because it denounces the practices of its foes and takes away their hope of financial gain.

Let no one prevent you from reading the Bible! If you do — he will rob you of your soul's salvation. A mediator is a go-between. God says in His Word

"... the Holy Scriptures ... are able to make thee wise unto salvation through faith which is in Christ Jesus"—11 Timothy 3:15.

—WILLIAM MacDONALD

speaks to me more fluently and eloquently than the blood of Abel, for it tells me of the eternal purpose of God. The blood of Abel flowing out of his dead body tells me nothing about the eternal purposes of God, but when I look up to Calvary and see Jesus dying upon the cross, I am reminded that God Almighty Himself had some purposes back yonder in eternity past, and those purposes are now being brought to

Isaac.

I am reminded in Exodus 12, when God led the children of Israel out of the land of Egypt, on that first memorable passover, a lamb was killed for each home, and that lamb was a substitute whereby the first-born of that home did not die. In other words, the lamb was the substitute for the son.

In Leviticus, on the great day of the atonement, a goat was killed and a goat was turned loose as well. The goat that was killed died as a substitute for the sins of the Jewish nation, and the goat that was turned loose was typical that he was bearing the sins of the people away.

So, beloved, I see in this the picture of the substitution. All the way through the Old Testament, every time I read of a lamb, I find that that lamb is spoken of as a substitute.

You'll notice in the Old Testament that the lamb is never spoken of in the plural, but always in the singular. Why? Because God was educating His people, the Jews, to look forward to the Lamb of God. We have been told that more than a quarter of a million lambs were used in sacrificial purposes by the Jews every year, yet never are they spoken of in the plural — it was always the lamb. The reason it was spoken of in the singular, is because one day John the Baptist was going to stand

on the shores of the Sea of Galilee, and point to Jesus as He passed by, and John was going to say:

"Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

I say to you, beloved, the blood of Jesus Christ tells me about Jesus as our substitute. I look back through the Old Testament and I find rams, and lambs, and bullocks, and turtledoves, and pigeons offered as substitutes for sin, and I find all this being fulfilled the day that Jesus died on the cross, for He died as my substitute at Calvary. Beloved, the blood of Jesus speaks to me of the substitutionary work of the Son of God.

IV

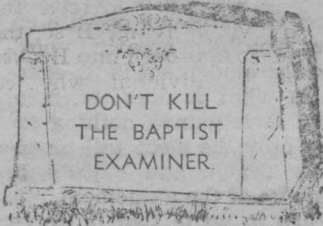
THE BLOOD OF CHRIST SPEAKS OF SUFFERING.

Do you realize the Son of God truly suffered for our sins? I am afraid that none of us ever could grasp how Jesus suffered for our sins. I turn to Psalm 22, which is a photograph of our Lord's saddest and darkest hours, and I hear Him as He cries:

"My God, my God, why hast thou forsaken me?"—Ps. 22:1.

Here were the very words that 800 years later He spoke from the cross. The Psalmist spoke them eight centuries before Jesus Christ was born, and they were the very words that the Son of

(Continued on page 3, column 1)



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fruition, and ultimately they shall bring me to salvation.

I say to you then, beloved, the blood of Jesus Christ speaks much more fluently than the blood of Abel, because the blood of Christ tells me not only of the love of God, but it tells me of God's eternal purposes, in that He has already planned for your salvation and mine.

III

THE BLOOD OF CHRIST SPEAKS ABOUT SUBSTITUTION.

I believe greatly that Jesus Christ was a substitute for the sins of the elect. I go back to the Old Testament and find in Genesis 3 that God killed an animal, doubtlessly a lamb, as a substitute for Adam and Eve. I find in Genesis 4 that Abel brought a lamb as a substitute for himself. I find in the 22nd chapter of Genesis when Abraham would have offered his son Isaac upon the altar, that he was directed to look behind him, and he found a ram caught in the thicket by his horns, and he offered that ram as a substitute for his son

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PAGE TWO

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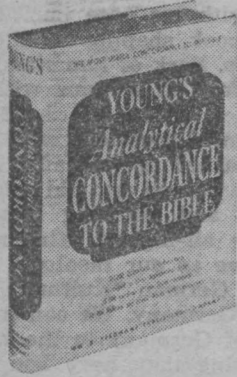
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The Origin And Perpetuity Of Baptists

(Continued from page one)

distinguished teacher among the Anabaptists during the whole of his ministry, but Mosheim's account of his gathering up the fragments of the society after their dispersion, and re-organizing them upon new and better principles, is not at all sustained by anything that appears in their own relations. They were the same people in policy and practice before Menno came among them, as afterward." Benedict's His. Bapt. p. 124.

These quotations go to prove, that Menno held the Baptist doctrine of immersion and that he joined the Baptists, who were denominationally the same people before and after his reception among them.

Mosheim, the historian, settles the fact, that the original Mennonites were thorough immersionists. Speaking of the particular Baptists of England, he says: "The Baptists of the latter sect settled chiefly in London, and in the adjacent towns and villages; and they have departed so far from the tenets of their ancestors, that, at this day, they retain no more of the peculiar doctrines and institutions of the Mennonites, than the administration of Baptism, by immersion, and the refusal of that sacrament to infants, and those of tender years; and consequently they have none of those scruples relating to oaths, wars, and the functions of magistracy, which still remain among even the most rational part of the Mennonites." Mosheim's Church His., p. 500.

Here we have the testimony that the "Administration of baptism by immersion, and the refusal of that sacrament to infants," are "peculiar doctrines" of the Mennonites. And though this historian would make the impression that the English Baptists differed from the Mennonites, yet that difference had no reference to church organization or ordinance, but only related to their views concerning oaths, bearing arms, etc.

Mosheim further states the doctrine of the Mennonites, as follows: "The opinions entertained by the Mennonites in general, seemed to be derived from this leading and fundamental principle, that 'the kingdom of Christ established upon earth, is a visible church or community, to which the holy and the just are alone to be admitted, and which is consequently exempt from all those institutions and rules of discipline that have been invented by human wisdom for the correction and reformation of the wicked.' This fanatical principle was frankly avowed by the ancient Mennonites: their more immediate descendants, however, began to be less ingenious; and, in their public confessions of faith, they either disguised it under ambiguous phrases, or expressed themselves as if they meant to renounce it. To renounce it entirely was, indeed, impossible, without falling into the greatest inconsistency, and undermining the very foundation of those doctrines which distinguished them from all other Christian societies. And yet it is certain that the present Mennonites, as they have, in many other respects, departed from the principles and maxims of their ancestors, have also given a striking instance of defection in the case now before us, and have almost wholly relinquished this fundamental doctrine of their sect, relating to the nature of the Christian church." Mosheim's Church His., p. 497.

In this extract we have exhibited the purity of the ancient Mennonite doctrine concerning the church, and also the fact that the modern Mennonites have departed from these original principles.

A controversy originated among the Mennonites concerning church discipline. This began about the middle of the sixteenth century. One party favored the rigid execution of church discipline, while the other was more moderate. Speaking of these parties, Mosheim remarks: "These two sects are, to this very day, distinguished by the denomination of *fine* and *gross*, or to express the distinctions in more intelligible terms, into *rigid* and *moderate* Anabaptists. The former observe, with the most religious accuracy, veneration, and precision, the ancient doctrine, discipline, and precepts, of the purer sort of Anabaptists; the latter depart much more from the primitive sentiments, manners, and institutions of their sect, and more nearly approach those of the Protestant churches. The gross or modern Anabaptists consisted, at first, of the inhabitants of a district in North Holland, called Water Land; and hence their whole sect received the denomination of Water Landrians." (Continued on page six)

"The Blood"

(Continued from page two)

God echoed as He hung at Calvary, because He was suffering for our sins.

I hear Him say:

"But I am a worm, and no man; a reproach of men, and despised of the people."—Ps. 22:1.

What is a worm? We see a worm crawling upon the ground after a rain to realize that the little fishing worm is nothing but flesh without bones — nothing but flesh and blood, and if you would step on that worm, you would crush it entirely. It has only the properties of suffering. There are no bones for protection. That little worm has only the ability to suffer, and my Lord Jesus in prophecy referred to Himself as a worm with only the ability to suffer at the cross.

Beloved, you can't read these verses without realizing that Jesus Christ suffered for our sins, but there is one suffering that Jesus underwent that you and I can't

understand nor appreciate, and that was the soul-suffering — what He suffered in the soul. I can begin to understand how the nails hurt when they went through His hands and feet. I can begin to understand how His side was torn with a spear and the pain that He experienced. I can begin to understand how He suffered when the beard was plucked from His face, and His back was made bloody raw as a result of the whipping that He received in Pilate's judgment hall. I can begin to understand how His brow was pierced with a crown of thorns and He suffered terribly as a result of those thorns that were rudely pressed down upon His brow. I can begin to understand the suffering that Jesus Christ underwent when the people cried out to Him and said, "If thou be the Son of God, come down from the cross." I can understand the jeering and insults that the Son of God passed through because I have passed through the same thing. I have physical suffering. I have known

something of the suffering that Jesus went through. However, there is one type of suffering that I can't begin to imagine, and that is the suffering in His own soul, when Jesus Christ's soul was poured out as an offering for sin. I can't begin to imagine how He suffered in His soul. The Apostle Peter, speaking about the suffering of Christ, says:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." — I Pet. 3:18.

Whenever I look at the blood of Abel on the ground, I say that blood of Abel tells me about sin, and guilt, and revenge, but when I turn my eyes from the blood of Abel and see the blood of Jesus pouring out of the five wounds of His body, I say that His blood tells me of sufferings — how Jesus suffered, not for His sins, but for yours and mine.

V

THE BLOOD OF CHRIST SPEAKS OF LIBERTY.

There is a liberty that is ours in the Son of God. We read:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."—Heb. 10:19.

Here we are encouraged and exhorted by the Apostle Paul to draw nigh to God and to enter into the holiest through the blood of Jesus. Paul says the blood gives us a boldness — in other words, a liberty — to do so.

Beloved, if you are saved, you have a liberty the like of which this world knows nothing at all about. That man who walks the street, who is a stranger to God, who has never yet come to see Jesus Christ as his Saviour — that man has no liberty of approach to God. If that man has troubles, he has to bear his troubles alone, or at best he may go to some man and confide in him as an earthly friend. He cannot go to God. He has no access to God. He has no liberty to approach God. Is there a man on the street tonight who is burdened, and who is downcast, and who feels that life isn't worth living? If so, that man has no approach into Heaven. The only individual who can approach God is the man who

approaches Him through the Son of God. What a contrast between saints and sinners! What a contrast between the saved and the lost, just to know that those of us who are saved have a liberty of coming to God.

I think often how many people there are in this world who are shut out, and shut off, and hedged about, that can't even come to God; how many men and women there are that walk the streets with burdened hearts, with souls that are downcast, in whom the Holy Spirit of God has never yet begun to work; how many of them are absolutely shut out and have no liberty to approach God. I tell you, beloved, the only way that any man can approach God is through the blood of Jesus Christ. If you are saved, you have a liberty the world knows nothing at all about.

Yes, I look at Abel and I feel sorry for Him that his brother killed him. I look at Abel's blood and I hear that blood as it cries to God for vengeance. But that is as far as it goes. When I look up to Calvary, I see the blood of Jesus Christ, and it tells me that you and I are saved, and we are at liberty to come to God — we are at liberty to approach Him — we are at liberty to come into the Holy of Holies, because Christ has made the way possible through His blood.

VI

THE BLOOD OF CHRIST SPEAKS OF CLEANSING.

We read:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and THE BLOOD of Jesus Christ his Son CLEANSETH US from all sin."—I John 1:7.

This wasn't spoken to unsaved people. This epistle of John was written to the saints of God, for we read:

"These things have I written unto YOU THAT BELIEVE on the name of the Son of God; that ye may know that YE HAVE ETERNAL LIFE, and that ye may believe on the name of the Son of God."—I John 5:13.

So this book of I John was written to individuals who had believed on the Son of God. It was written to individuals who knew they had eternal life, and He said to those individuals that the blood of Jesus Christ cleanseth us from all sin.

Isn't it wonderful to know that when we sin, there is blood for cleansing? Isn't it wonderful to know that when you who are saved if you commit some sin, that there is blood available for your cleansing? I tell you, you and I have something that ought to cause us to rejoice before God, and to shout all over God's footstool, as Brother T. T. Martin used to say, because of the blood of Jesus Christ is for our cleansing day by day.

I am saved by the blood of Christ and I am kept saved by the blood of Christ. I was saved since He died for my sins, and He keeps me cleansed through the blood of His Son. Now I should come to God every time that I sin, and confess my sin, that I might remain in fellowship with Him. But I don't come to God and confess my sin that I might be cleansed from my sin. Rather, I am already cleansed. The blood of Jesus Christ is there for my cleansing, and it says that "the blood of Jesus Christ his Son cleanseth us from all sin." Every time I sin, I should confess my sins to Him, that I might be in fellowship with Him. However, my relationship has not changed as a result of my sin. The blood of Jesus Christ is there for my cleansing, and He keeps me cleansed day by day through His blood.

VII

THE BLOOD OF CHRIST SPEAKS ABOUT PEACE.

It is a wonderful thing for a man to be at peace with God,

and the blood of Jesus tells me about the peace that I have to enjoy right now. Listen:

"And, having made PEACE THROUGH THE BLOOD of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." — Col. 1:20.

Notice, He has made peace through the blood of His cross.

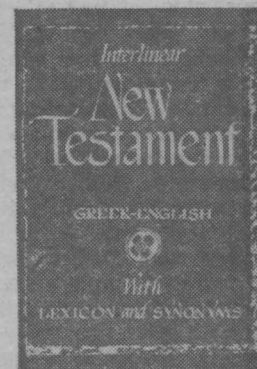
I am satisfied that there are mighty few people that know anything about peace. I am sure that the war situation we have confronting the world today in Vietnam would stand as a good illustration so far as the hearts of men are concerned. War means a lack of peace, turmoil, and discord. Just as there is turmoil and lack of peace in Vietnam it is thus in the hearts of men and women today. The greatest blessing that any individual could ever have, is to come to see that Jesus Christ died for his sins, that he might then put his hand across his breast and say, "I am at peace with Almighty God."

Years ago, I held a revival meeting in West Virginia and or- (Continued on page 4, column 2)

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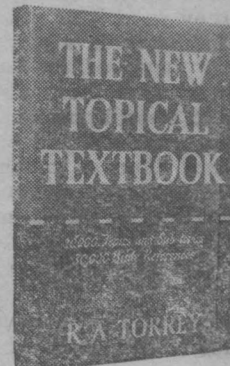
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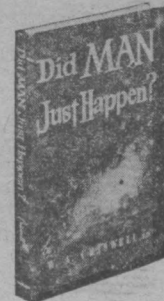
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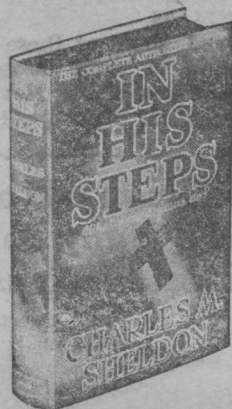
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THE BAPTIST EXAMINER

FEBRUARY 18, 1967

PAGE THREE

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NOT . . .

How much of MY Money will I give to God

BUT . . .

How much of GOD'S Money will I keep for myself?

Redemption

(Continued from page one)
My answer is that "Salvation is of the Lord." (Jonah 2:9). That it is not of man.

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13).

There are two classes of men today, the saved and the lost. To say it the Bible way, the sheep and the goats. And He, Christ, made it very plain that He came and gave His life for the sheep, and not for the goats. See John 10:11. He told the unbelievers of that day and time: "Ye are not my sheep . . . Ye are of your father, the Devil." (John 10:26, 8:44). He did not come to die on the cross for the goats because He said: "I am the good shepherd, and I know my sheep . . . and I lay down my life for the sheep." (John 10:11).

Suppose He had died for all men, and then waited to see how many of them would receive the salvation He had made for them on the cross. Well, then a large part of His suffering would have been in vain, for a great many have rejected Him. Can you see a Sovereign God like we have who would provide salvation on such a plan as this, dying on the cross, and then saying to men, "all right, that's as far as I can go, now it is up to you, take it or leave it."

Oh now, the price of our redemption was the highest price ever paid for anything in this world. It cost the precious blood of God's only begotten Son. That blood was not spilled in vain. It was shed for sinners. Not one drop of it was to be wasted. God gave it only to those for whom it was intended, and He sees to it that they get it.

Nor does He hold the costly cross of Christ before a sinful world, and then let them vote to see if they want it or not. No, indeed, Salvation is a gift of God in every sense of the term. He knew in advance those who would receive it. Read Ephesians 1:4-14. Then He went out and bought it for them. "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold" . . . "but with the precious blood of Christ" (I Peter 1:18, 19).

He presented it personally to those for whom He bought it. He

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said, "And I give unto them eternal life." John 10:28.

As I look into the word of God and find that salvation is of the Lord, it makes my heart and soul thank God for this wonderful Saviour whom I have, and for the wonderful life that I have here, and the great life that I will have there in Jesus Christ my Lord. May God bless these words to your heart and soul is my prayer.



"The Blood"

(Continued from page three)
ganized a Baptist church. During the revival meeting, God saved a number of individuals. There are two persons who come back to my mind, who were outstanding in their profession of faith. I was in a home one day, and a man said, "I am not ready to be saved. I wish you wouldn't talk to me." Somehow I had a feeling that he was trying to push me to one side, and that in reality he didn't mean what he said. Ordinarily, I would try to be enough of a gentleman, that I would listen to a man, if he didn't want to talk to me, and I would have left him alone. But somehow I had a feeling that wasn't true with him, and I persisted in my conversation with him. It wasn't two minutes until that man broke down, buried his face in his hands, and said, "Thank God, Brother Gilpin, you didn't listen to what I had to say." I'll never forget how that individual put his hand over his heart and said, "There is a peace in my soul that I never knew before."

The next day, or perhaps two days later, a woman made a profession of faith in that same revival meeting, and I had an impression that I ought to go to her house the next day, to talk to her. Usually you go to see a person before he makes a profession of faith, to talk to him, but I had an impression I should go after. When I got to her home, she said, "I am so glad you came because I was just reading a passage of Scripture which says, 'The blood of Jesus Christ his Son cleanseth us from all sin.'" She said, "I believed it last night, but today the Devil has tempted me that it wasn't so." She said, "I just got victory a minute ago, in that I quoted that verse to the Devil. I said to the Devil, 'The blood of Jesus Christ cleanseth us from all sin. It cleansed me last night, and I am still cleansed.'" I'll never forget when she put her hand over her breast and said, "Brother Gilpin, I have a peace that I never knew before."

I tell you, beloved, you and I have peace through God. A man can join a church, pray through, go to a mourner's bench, and do all kinds of things of that type, but he won't have any peace. You can be baptized by sprinkling, pouring, or immersion — you can join all the churches in the world — you can go to a Catholic confessional — you can unite with a Jewish synagogue — you can be a member of all the Protestant churches, and you can even join a Baptist Church, but you'll never have any peace. But thank God, the day you see the truth that the blood of Jesus Christ is for your cleansing, that day you get a peace that you've never had before.

I tell you, beloved, the blood of Jesus Christ speaks to us of

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PAGE FOUR

Here Are Questions And Answers As To God's Free Will

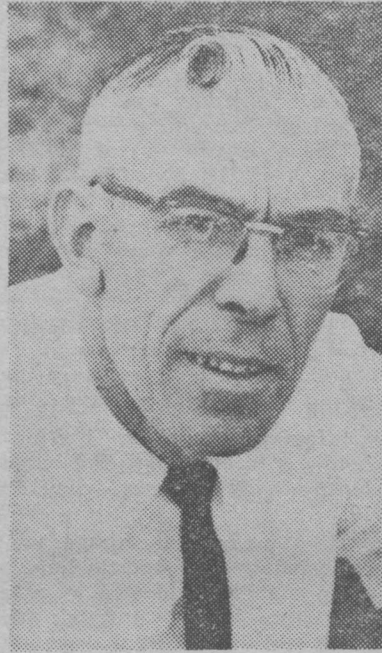
PASTOR ROBERT NELSON
Saline, Michigan

1. What is the will?

It is man's determination, desire, longing, pleasure, purpose.

2. What is meant by "free-will"?

Both dictionaries and Bible scholars agree that the word "free-



ELD. BOB NELSON

will" means that a person makes a choice free from any outside cause or constraint. In other words a man's actions are determined by within himself. His choice is not due to any influence outside

VIII THE BLOOD OF CHRIST SPEAKS OF HEAVEN.

I am going to Heaven someday. I am not saying that I am trying to go to Heaven. Beloved, I am going to Heaven, and I am going because of the blood of Jesus Christ. Listen:

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them WHITE IN THE BLOOD OF THE LAMB. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." — Rev. 7:14, 15.

Beloved, some of these days I am going to walk down those golden streets of the New Jerusalem. (Continued on page 8, column 4)

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The Shepherd Psalm

"Mother, I don't see why you have me learn a Psalm every month," said Billy Preston. "None of the other boys do, and you can always read them."

The mother was silent for a few moments, and then she said gently: "You don't see the use of learning them now, dear, but you will when you are a little older."

The next day was Sunday. A stranger talked to the Sunday School. He said, "I work among the poor children in a big city.

of himself, neither the persuasion of man nor the power of the Holy Spirit can influence him to do something. The will is a free agent.

3. Give some examples of free-will in the Bible.

Once there was free-will in the Garden of Eden where Adam chose wrongly and it ended up in a terrible earthly mess. Free-will was once in Heaven; but it turned the glorious archangel out, and a third part of the stars of Heaven fell into abyss.

4. Is the sinner's will good enough to make the right choice of God for salvation?

Although the sinner possesses all mortal faculties, yet he is disordered and defiled in mind, will, and emotions. Mankind is continually confused in making all sorts of choices in this life pertaining to what clothes to wear, food to eat, job to seek, person to marry, things to buy, and etc. Can defective man determine to choose the greatest gift in this life which is Jesus Christ?

"The heart is deceitful above all things and desperately wicked: who can know it."—Jer. 17:9.

"Unbelieving . . . even their mind and conscience is defiled."—Titus 1:15.

"There is none that understandeth, there is none that seeketh after God"—Rom 3:11.

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil?"—Jer. 13:3.

"Ephesians 2:1-3 says that before being quickened by God we were 'dead in sins' 'disobedient' 'fulfilling the desires (will) of the flesh and of the mind.'"

5. What does the Bible say about our wills in choosing God?

"So then it is not of him that willeth, nor of him that runneth, but of God."—Rom. 9:16.

"As many as received Him . . . that believe on His name . . . which were born, not of blood, nor the will of the flesh, nor of the will of man, but of God"—John 1:12, 13.

"And ye will not come to Me that ye might have life."—John 5:40.

6. Do not educated men believe in "freewill?"

Ask any psychologist with a Ph.D. degree or a sociologist with Ph.D. degree if they believe in "free-will." You will be amazed that even these men recognize there is no such thing in life Both say we are creatures of our culture.

The answer is no! Man's will is defiled, corrupted, sinful, and depraved. Also, tradition, culture, environment, past choice habits, and acquired traits influence man wrongly. BUT God regenerates, quickens man and bends his will to choose Himself. Thus the Holy Spirit as an outside divine Person implants new life and new desires. Psalm 110:3: "Thy people shall be willing in the day of thy power." John 15:16: "Ye have not chosen Me but I have chosen you."

"Blessed is the man whom Thou chooseth and causest to approach unto thee, that he may dwell in thy courts."—Psalm 65:4.

"Of HIS own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures."—James 1:18.

8. How about human responsibility?

Jesus taught that both the man "who knew the lord's will" (heard the truth) and who "knew not" (a heathen) shall be judged. (Luke 12:47,48). We are to preach and warn every man, tell them to repent and believe the gospel. No sinner should be left with the

I have many friends among the newsboys. One day one of them, Dave Herbert — was run over by a horse and wagon. He was carried to a drug store near by, and wait for the ambulance to carry him to a hospital. The doctor said I were with him and a crowd was in the store. The boy was a brave little fellow, but he suffered terribly. All at once he said: 'I could hear about the Shepherd Psalm at the mission school. I could bear it better.' I knew what he meant, for I had told them about King David's beautiful Psalm at the mission school. I said it now, over and over, and I wish you could have seen the look on his face as he listened. That little rough newsboy said after Mr. Herbert: 'And I will dwell in the house of the Lord forever.' Before the ambulance came Dave had gone to the Lord's house above. I tell you this, dear children, because we need of us learn the Scriptures by heart. We don't think it necessary. But I know it is. I wonder now, if any child can repeat the Twenty-third Psalm for me."

There was a long pause, but one stirred. Then Billy Preston stood up and repeated it very clearly and correctly.

As Billy finished, the children — and even his teacher — forgetting the place, softly clapped their hands.

The minister lifted his hands to check it. "Thank you, my son," he said to Billy. "You have a gift no one can take from you."—See

impression that salvation is dependent upon his reluctance to choose but rather the sinner should cry out in mercy that God will not pass him by. Preaching the gospel does not bring condemnation but manifests man's attitude and judgment. Show me that there is no hope in themselves but only in Christ Jesus.

Does God Have First or Third Place In Your Home?

"When my wife and I got married," said a Christian brother, "we determined to have everything very nice about us, to be careful and saving, and, at the same time, to serve the Lord. We went on those lines for about two years, and then the Lord took our eldest child from us, and He put me in one bed with influenza and my wife in another and brought us to death's door." (Continued on page 7, column 4)

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The Death of Jesus

(Continued from page one)

This last expression may be properly rendered, "Dis- tinguished His Spirit." Some one has said it, "Commanded His Spirit to depart." It accords accurately with His own statement, and points out again the mystery of life given up and poured out in agreement with, and fulfillment of, the original purpose. It disproves absolutely the idea that He died from natural causes; or that He fell a martyr to His opinions; or that He could help Himself; or that His death was some unpreventable, remarkable manifestation of love. It was only this, then it was a waste of a precious life, for He could have saved Himself, and did not, where is the revelation of love? Who is benefitted by it? Neither was it an example for others to follow, for none other can die under the wrath as He did.

There is but one solution of the mystery, He gave up His life to the law of God for the expiation of sin, for the redemption of the world, to shield all who believe in Him from the possibility of rebellion against the law of God.

Limited Atonement

(Continued from page one)

of grace. It was through the door of the limited atonement that God led me into the further depths of sovereign grace.

The question involved in this discussion is "What did Christ do when he died, and for whom did he die?" Now tremendous issues of eternal importance are wrapped up in this question. Did Christ die to make salvation certain or possible? Did he die to save some? Does his death make the salvation of a great multitude certain? Is it of such infinite value to guarantee the salvation of some for whom it was made, or some feeble effort of man added to it to make it effective? There are two theories involved in the discussion. That Christ died for all the sins of all men, or that he died for all the

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sins of the elect family of God. As the great John Owen put it Christ died for (1) All the sins of all men, or (2) Some of the sins of all men, or (3) All the sins of some men. If the first is true, then all men will be saved; if the second, none will be saved for all would have some sins to go to hell for; if the third, then some men will be saved. The latter is the sane, sensible, scriptural position.

Let us relate the subject to the everlasting covenant. Heb. 13:20. We will never understand or appreciate the salvation of God until we trace it to its source in the everlasting covenant between the Father, The Son, and The Holy Spirit with reference to the salvation of the elect. Jesus constantly refers to his work as being done with reference to a covenant between him and the Father. "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." Heb. 10:4-7. This is the constant language of Scripture. The representation of Scripture is that some from among mankind were given to Christ to save, Heb. 2:13; that he would die for them and save them and that they would be with him in glory. That he should see the travail of his soul and be satisfied, Isa. 53:11. This means that he shall see in heaven all those for whom he travailed and died and he shall then be satisfied. This was the joy set before him that enabled him to endure the cross and despise the shame thereof. See Heb. 12:2.

You are certain of two suits of clothes and two places to lie down in, in this life. "Your swaddling clothes and your shroud, your cradle and your coffin."

Dear friend what kind of covenant do you have with your electing Father, your drawing Spirit, and then the Son dying for all men everywhere? I urge you to go over the five points of Calvinism, comparing them Scripturally and logically. You will see that they are Scriptural, logical, and harmonious. But if you put an unlimited atonement in them you have destroyed their logical consistency and harmonious beauty, and certainly gone contrary to the precious Word of God.

I insist that all men except universal salvationists believe in a limited atonement. Now, I am sure that you do not believe that all men will be saved; therefore you must of necessity believe in a limited atonement. You must limit it in quality or quantity, there is no possibility of exception. You limit the atonement either in what it does for those for whom it was made, or you limit the number of those for whom it was made. You cannot have an atonement of great power and value that actually saves those for whom it was made, and have it for everyone. As Spurgeon said, "The general atonement is like a wide beautiful bridge that goes only part way across the stream, whereas the limited atonement is like a narrow bridge that goes all the way across. Now, which would you rather have? Which actually saves? Which actually gives more glory to God? I desire now to present some proofs from the Word of God that the atonement is limited to the elect of God.

Let us consider the Old Testament sacrifices. The doctrine of salvation by a sacrifice has its roots in the Old Testament. The sacrificial system of the O.T. was appointed to typify and point forward to the Person and Work of the Lord Jesus Christ, and must resemble his sacrifice in many ways. I Cor. 5:7 is one of many verses setting forth this (Continued on page 8, column 1)

ENGROSSING EXPERIENCES

ELD. JIM WILLINGHAM
Ashland, Kentucky
God's Providence

Romans 8:28 says "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Another way of putting it is that God is working in all things for our good.

My wife and I had an experience of this very thing on January 21st of this year. We were in the process of moving to Ashland, Kentucky. My wife was driving one of our cars — a second hand one which we had just bought for her to drive to work when I am out of town. I was driving a big 16 foot U-Haul truck, and towing our best car behind it. We had hooked them up about 11:00 o'clock Thursday night and had driven from Jefferson City to St. Louis (about 100 miles). Friday we drove from St. Louis to Indianapolis (200 miles). There we stayed all night with Bro. and Sister Farnham — good friends and supporters of TBE. On Saturday morning we began the final stage of our journey.

The truck used about 20 gallons every 100 miles, so by the time we arrived in Cincinnati it was time to gas up. The station at which I stopped was selected quickly and arbitrarily on my part. Normally I would not have crossed a busy street with the truck because of the difficulty involved. But in this case I did just that. As we pulled in, we discovered that the station was also a U-Haul place . . . but with a difference: it was also a U-Haul inspection point. This is a new system being instituted by U-Haul whereby safety checks are made upon equipment in transit. It was so new they did not even have a sign up, as the manager remarked. Thus, after filling the tank, he inspected the equipment. Immediately, he informed us that the tow bar on the car was loose, and that it could come loose at any time. Had it done so our new car would have been demolished. Since my wife was driving our other car behind it, she might have been involved in the wreck. Perhaps, others on the highway would have been involved. When the man told us of the loose tow bar, my wife exclaimed: "TALK ABOUT THE PROVIDENCE OF GOD!"

The manager fixed the bar and we proceeded on our journey with thankful hearts for God's watchful care. But even if the car had been wrecked, we would have had to acknowledge that it was his will, and for our good, even as Joseph's being sold into slavery was wrought out in the end for the good of all concerned (Genesis 45:4-7).

As I reflect upon the fourth week of January I am even more aware of God's Providence, for we had originally intended to move during the week-end before the fourth week. The weather from Thursday through Saturday of the 21st was excellent for travel across Missouri, Illinois, Indiana, Ohio and Kentucky. But during the fourth week a tornado struck in St. Louis — precisely along the route which I would have traveled. Snow also hit Missouri and Illinois and other states. May I add that we had prayed, our relatives had prayed, and the folk of Calvary Baptist Church in Ashland had prayed for our trip . . . for traveling mercies.

It reminds us of what Paul said: "BE CAREFUL FOR NOTHING; BUT IN EVERY THING BY PRAYER AND SUPPLICATION, WITH THANKSGIVING, LET YOUR REQUESTS BE MADE KNOWN UNTO GOD. AND THE PEACE OF GOD, WHICH PASSETH ALL UNDERSTANDING, SHALL KEEP YOUR HEARTS AND MINDS THROUGH CHRIST JESUS."

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(Phils. 4:6, 7) God moved us to pray. God arranged things in His providence way back in eternity. GOD WORKED IN ALL OF THESE THINGS FOR OUR GOOD. GLORY BE UNTO HIS HOLY NAME.

Sovereignty

(Continued from page one)

been accumulated in all the preceding history of man.

With the attainment of all this power and knowledge, what a wonderful present and hopeful future would be in store for the world if the Author, Creator and Founder of the Universe had been given His rightful place of honor, glory and worship. Instead, man has turned to the false gods of power and knowledge and denied the sovereignty of God, yea, even denied His very existence. A stupid Russian cosmonaut, from an atheistic country boasts to the world that there is no God because he does not see God in person a few miles up in space. So called religious American theologians state that God is dead when they have positive proof around them, above them, below them and within their physical bodies that the Sovereign Creator is alive forevermore. Certainly God's charge to apostate Israel of old is true of our 20th Century. God said through the Psalmist of old, "Thou thoughtest that I was altogether as thyself." (Psalm 50:21). Hundreds of years after the Psalmist recorded those words, the famous Reformer Martin Luther paraphrased the same thought in a letter to the noted scholar Erasmus when he said, "Your thoughts of God are too human," 400 years later we could charge the average pulpit with the same mistake.

The "god" of this 20th century no more resembles the God of the Bible, the Sovereign God of the Universe than does a weak flashlight resemble the light of a full moon. The "god" who is talked about in Sunday School, preached in the pulpit, Bible Conferences, and written about in many publications is the figment of human imagination, a god manufactured out of the carnal mind. Pagans make gods of wood and stone and religious people inside so called Christendom are not any better off with a "god" whose will is resisted, whose designs are frustrated, whose purpose is checkmated. This is not the God of the Bible. Divine sovereignty means that God is God in fact, as well as in name, that He is on the Throne of the universe, directing all things, working all things "after the counsel of His own will." (Ephesians 1:11).

Charles H. Spurgeon in his famous sermon on Divine Sovereignty from Matthew 20:15 had this to say, "There is no attribute more comforting to His children than that of God's Sovereignty. Under the most adverse circumstances, in the most severe trials, they believe that Sovereignty has ordained their afflictions, that Sovereignty overrules them and that Sovereignty will sanctify them all. There is nothing for which the children ought more earnestly contend than the doctrine of their Master over all

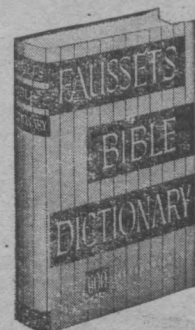
creation — the kingship of God over all the works of His own hands — the Throne of God and His right to sit upon that Throne. On the other hand, there is no doctrine more hated by worldlings, no truth of which they have made such a football, as the great, stupendous, but yet most certain doctrine of the Sovereignty of the infinite Jehovah. Men will allow God to be everywhere except on His Throne . . . when God ascends His throne, His creatures then gnash their teeth, and we proclaim an enthroned God, and His right to do as He wills with His own, to dispose of His creatures as He thinks well, without consulting them in the matter, then it is that we are hissed and execrated, and then it is that men turn a deaf ear to us, for God on His throne is not the God they love. But it is God upon the throne that we love to preach. It is God upon His throne whom we trust."

God's sovereignty and the physical universe is a subject without limit but I would like for you to consider with me for a few minutes that (1) God is sovereign in the universe above us, (2) God is sovereign in the universe around us and (3) God is sovereign over the most precious thing in the Universe.

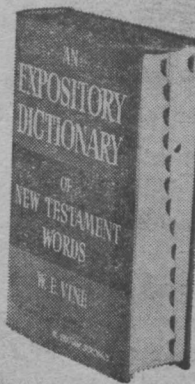
I. God is Sovereign In The Universe Above Us.

In the great expanse of eternity, which stretches behind Genesis 1:1, the universe was unborn and creation existed only in the mind of the great Creator. In His sovereign majesty God dwelt all alone. We refer to that far distant period before the heavens and the earth were created. There were no angels to hymn God's praises, no creatures, no rebels. (Continued on page 6, column-1)

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THE BAPTIST EXAMINER

FEBRUARY 18, 1967

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The Origin And Perpetuity Of Baptists

(Continued from page three)

Mosheim's Church His., p. 496.

This needs no comment. It was the gross Mennonites — for the historian uses the words Anabaptists and Mennonites interchangeably — that departed from their original principles of purity in doctrine and practice. The present Mennonites who pour for baptism, are the descendants of the Water Landrians, and not of the original Mennonites. And when it is now stated that the Mennonites practice pouring for baptism, or that they are not Baptists, we must understand the allusion to be made to the descendants of the gross Mennonites.

The departure of modern Mennonites from the principles held by their ancestors, is confirmed by other historians. Isaac Backus, speaking of this country, remarks that: "The Mennonites also came from Germany, and are of like behaviour, but they are not truly Baptists now. Their fathers were so in Luther's day, until confinement in prison brought them to pour water on the heads of the subjects, instead of immersion; and what was then done out of necessity is now done of choice, as other corruptions are." Backus' Ch. His., p. 227.

Mr. Benedict acknowledges that part of the Mennonites have departed from their original custom of immersion. It is evident that some of our writers have conceded too much when they intimate that the original Mennonites were not immersionists. The original Mennonites, who were called Anabaptists, passed in shoals into England, where they are known under the name of Baptists. And those who now retain the name Mennonites, have entirely departed from the original doctrine of Menno and the "Anabaptists."

—The foregoing appendix is taken from D. B. Ray's *Baptist Succession*, pages 397-400.

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Sovereignty

(Continued from page five)

The great God was all alone amid the awful silence of His own vast universe, but even then, God was sovereign! He might create or not create according to His own good pleasure. But He chose to create a universe and in I Corinthians 15:41 we read, "There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory." But why should they? Why should the sun be more glorious than all the other planets? Why should there be stars of the first magnitude and others of the tenth? Why should some of the heavenly bodies be more favorably placed than others in their relation to the sun? One answer — God's good pleasure which is just another way of saying, God's sovereignty.

Consider the sun. There was a popular song a few months ago that said, "And that lucky old sun has nothing to do but roam around heaven all day" — How absurd, how untrue! The sun is a mighty giver. By radiation, it is losing 4,000,000 tons of its own substance each second! It is sacrificing its own life. In doing this, it supplies the earth with all its vegetable life and growth.

All down the ages the sun has been a mystery. While in these later years its distance has been determined with great accuracy, its nature has been discovered by the spectroscope, and its temperature has been estimated, its density and mass have become known, and it has been measured and weighed, yet it is still a profound mystery.

What is its source of heat? Is it cooling off? What causes the sun spots? It is said that enough heat from the sun falls on the earth every year to melt a layer of ice 424 feet thick; and that every day the desert of Sahara receives three times as much energy from the sun as is contained in all the coal which is burned in a year in the whole world.

Perhaps we could appreciate that amount of heat better if we remember that the sun is about 93,000,000 miles from the earth, and that light and heat falling on a body diminishes inversely as the square of the distance from its source. 93,000,000 miles means if you travel in an airplane going 200 miles an hour, not stopping for fuel, rest, sleep or repairs, it would take at least 53 years to reach the sun.

If the sun were hollow, it would be large enough to hold 1,400,000 worlds like our own. The sun is so hot that if the world were thrown into it, it would burn up

completely in one minute. Yet the sun is one of the smallest balls of fire in the universe. There is one star, Betelgeuse, that is 260 million miles in diameter. The sun feeds us, warms us, clothes us, runs all our machinery, gives us beauty, enables us to live and breathe, and has been placed exactly the right distance from the earth. No wonder there have been sun worshippers all down through the ages — Arabians, Egyptians, Phoenicians, Babylonians and our own American Indians, but it has always been denounced in Holy Scripture. Sun worshipping was one of the first warnings given to the Israelites, see Deuteronomy 4:19 and Deuteronomy 17:2-5. Men of intelligence today are not generally to be found worshipping the sun or other heavenly bodies, but considering man's dependence upon the sun's heat and light for his very existence, is it not more reasonable for him to become a sun worshipper than a dollar-devootee? Only man's failure to reflect upon the marvels of God's sovereignty in creation which would have led him to the Creator, can account for the substitution of a baser shrine for his worship. The whole trend of modern effort is to get away from a personal God. Man prefers to deal with creation rather than the Creator; the gift rather than the Giver. Look at the billions being spent on trying to reach the moon.

Say, do you know that man possesses more knowledge about the topography of the moon than we do of our own earth simply because of the many times it has been photographed, measured, examined? The moon reflects the sun, it is connected with the tides of the seas because of its pulling power. Man may reach the moon in our lifetime — but listen, he will be just as depraved when his feet touch the surface of the moon as they are now. He will need a Saviour then as now, perhaps even more so, because if that feat is accomplished we will probably have some more deniers of God's sovereignty in the universe above us.

How many times have you looked up into the heavens and gazed at the constellation of Orion. This constellation is 600 light years from us, its vastness is beyond the power of words to describe. Astronomers tell us that from the center of Orion Nebula the glory reaches out some trillion miles in all directions. God asked Job in chapter 38 of the book of Job (did you know there are more questions in Job 38 than in any other chapter of the Bible), "Canst thou guide Arcturus with his sons?" No man can, because this blazing sun, 22 times larger than our sun, moves through space like a rocket — gliding for-

ward at over 5,000 miles a minute, guided by its Sovereign Creator. No wonder President John Quincy Adams said, "A study of the starry sky seems to lead man blindfolded up to the council chambers of Omnipotence and there stripping the bandage from his eyes, bid him look undazzled at the throne of God." The Milky Way is so big that it would take light one hundred million years to travel from one end of it to the other. No wonder Lord Bacon said "I had rather believe all the fables in legend and the Talmud, than that this universal frame is without a mind."

Think of the system of worlds, infinite by every standard of measurement, spinning their way through the sky at amazing and exact speed for ages maintaining their own meticulous orbits — with no stop signs, no green lights, no traffic cops, and no collisions. What a physical universe above us and beyond us. Sir James Jeans, the eminent British astronomer said, "The universe appears to have been designed by a Pure Mathematician." Christians echo "Amen" but they also add that this universe was designed by a Sovereign Creator.

II. God Is Sovereign In The Physical Universe Around Us.

The great mass of men utterly fail to appreciate God. They do not heed Isaiah speaking for God and urging men, "lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." (Isaiah 40:26). Even if men would not look up to the Universe above them they could still learn much if they but looked at the physical universe around us. After a look above we must humbly acknowledge that we are exceedingly small creatures, living on a tiny speck of dust in the vast universe. What God has done for the earth, and still does in and for it, gives to it an importance which perhaps no other planet, or star or

all worlds combined, can equal. We are quite familiar with the earth on which we live. We know that it is a sphere about 25,000 miles in circumference. We are fairly well acquainted with the surface of the earth, but know comparatively little about its interior. Our deepest oil wells have not been sunk two miles, and only recently have men been able to reach the top of Mt. Everest, our highest mountain. Geography, in teaching that $\frac{3}{4}$ of the earth's surface is water and $\frac{1}{4}$ land, has failed to stress the fact that the average depth of the ocean is far greater than the average height of the continents. The huge basins on the surface of the earth hold 15 times as much water as there is land above sea level. Why do the oceans stay within bounds? Simply because a Sovereign God has said, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." (Job 38:11).

The entire population of earth is spinning around its axis at the startling rate of 1,000 miles an hour. Why in this rapid swing of the earth upon its axis are not its people hurled into space? God's blessed gift of gravitation. Gravitation even anchors the moon 238,000 miles away and prevents it from journeying into space. No wonder God asked Job, "Where was thou when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?" (Job 38:4-6).

But think of some of the things this Sovereign God has put on this earth all around us. A particle of radium, so small we have to see it through a microscope to observe its constiuence, yet so powerful it will ring a bell for 30,000 years. Think of the bee and its work. A red clover blossom contains less than $\frac{1}{8}$ th of a grain of sugar. 7,000 grains are required to make a pound of honey. A bee flitting here and there for sweetness must visit 56,000 heads of clover for a pound of honey and there are 60 flowers heads to each clover head — 60 times 56,000 is 3,360,000 times a bee moves on a field of clover for one pound of honey. The bee has 3 pair of legs, the nose of the bee has two or three thousand tiny sense plates. The bee's wings beat 190 times a second, or 11,400 times a minute.

But a bee is a piker in wing beating compared to a ruby throated humming bird, the only bird that hibernates at night, the only land birds that can reverse their wing action, moving backward and forward — their wings move so fast you can only see them as a blur, they vibrate over 200 times a second, which is 5 or 6 times faster than an airplane propeller usually travels. Man can make an airplane that moves with motors, but our Sovereign God makes a live humming bird. These birds can travel 100 feet a second, more than a mile a minute.

Think of the migratory flights of birds. The bobolinks leave the northeast in July flutter through South Carolina in August, are in Cuba in September and later on down over the Andes and across Brazil to the marshlands of the Paraguay River. The blackpoll warblers go 5,000 miles while the nighthawks of the Yukon go clear to Argentina. The golden plovers of Alaska span the 2,000 miles between Alaska and Hawaii without one stop-over! The Canadian humming bird, nestles in the soft, warm feathers of the south-bound Canadian geese and hunters who have shot down the geese have seen the little humming bird dart away before their air-liner crashed. Now tell me who planned all that? None other than God who is sovereign in the physical universe all about us.

He can bring these millions birds back to their same summer homes without charts, compass flying directions.

Do you know that snails have hundreds of teeth? Why does a lion's paws have the surfaces the feet padded with elastic cushions to render their footfall noiseless? So the king of the beasts can steal up on its prey, its sharp pointed curved claws can be drawn in when at rest or when the animal walks. Why does a lion sleep with its eyes open, does it have a tongue with horny projections serving rasp to remove the last particles of flesh from the bones of victims? A sovereign God would create a lion that way. Why about a camel's wide soft cushioned foot for walking on loose dry sand, the only animal that can endure desert conditions of dust, heat, lack of water. Here is one for evolutionists, why are young elephants born with callous pads on their knees and chest? Because our God purposed that they would be continually kneeling for large dens to be placed on them, stomachs, humps, nostrils, blood of camels are quite different than other animals but never hear evolutionists explaining that one.

Think of such a common thing as rain in this Universe above us. Water weighs 800 times more than air, yet, to have rain, it must be lifted against the force of gravity. (Continued on page 7, column 2)

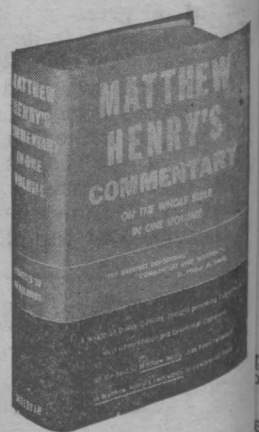
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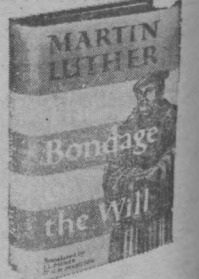
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Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND
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ELDER DAN PHILLIPS
Bristol, Tennessee

I haven't missed one of your Bible Conferences since they were first started, and I hope it will be His will that I can attend all the future until the Lord calls me home.

I have met and gotten acquainted with some of the world's greatest preachers and I look forward to seeing each one again every year. I have met laymen who know more than preachers around my part of the country that have been preaching for years. I feel that we have a great homecoming every year we meet. Everyone seems to be in harmony and it's good to talk and fellowship around God's Word when we agree. Such sweet fellowship we will never experience until we get to Heaven.

Then too, Calvary Baptist

Church goes out of its way to make us feel at home. Each one, especially its great pastor John R. Gilpin, does everything possible to make us comfortable. May God bless the 1967 Conference more than any other.

Lastly, each preacher seems to study harder for these conferences so that his message is more edifying, inspiring, and soul-searching. We learn more from one conference than we would from attending some Bible College or seminary for years.

I hope to meet all my former friends, and I also hope to meet many new friends at the 1967 Bible Conference.

Sovereignty

(Continued from page 6)

held in suspension above the earth, moved to definite locations and brought down as rain. It has been estimated that approximately 16 million tons of water fall every second. Obviously this must have been raised from oceans, lakes and rivers to make its fall possible — yet even in this mighty act of a wonderful Creator man ignores or corrupts its amazing process by continually talking about Mother Nature not being good to us, or smiling upon us, instead of acknowledging a Sovereign all around us.

III. God Is Sovereign Over The Most Precious Creation In The Physical Universe.

All the discoveries in creation indicate that this earth was a carefully prepared home for the apparently insignificant creature, man. As to the brevity of his existence on earth, Jeans says, "Man's life, compared with the age of the universe is like a single flash of lightning and our view of the landscape in that single flash." The Scriptures tell us that man's life is but a vapor, or a mist, a breath exhaled, which at once vanishes away. And yet that moment of breathing must be very precious to the Sovereign God of the Universe, as is indicated by what He has done, and still does for His children.

The greatest scholars seem to think God's thoughts after Him, in that they consider man of great importance. Einstein said, "Man, himself, must always form the chief interest of all scientific endeavor." Dr. Henry Fairfield Osborn past president of the American Museum of Natural History said, "Of all the incomprehensible things in the universe, man stands in the front rank, and of all the incomprehensible things in man, the supreme difficulty centers in the human brain, intelligence, memory, aspirations, powers of discovery, research and conquest of obstacles." Although David himself seems staggered by the vast universe around him he realizes things on earth have been created for man for we read in Psalm 8:3-9 "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion

over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!" David also declares in Psalm 139:14, "I will praise thee; for I am fearfully and wonderfully made."

How the human body proves that truth of Holy Writ! The instrument by which man hears is a marvelous musical contrivance, vastly more intricate and wonderful than any musical instrument invented by man. The grand piano, with its 220 wires has a compass of 7½ octaves, and requires several men to transport it; while in the ear in a compass of less than a cubic inch there is a lute capable of responding to 12 octaves. As with the ear, the eye is virtually a marvelous musical instrument. In the retina, or bacillary layer, there are 8 or 10 million rods and cones which differ in length and diameter, and in their vibratory rate, and so are keyed to the pitch of the trillions of vibrations in light.

There is no greater mystery in the human body than that of the brain. The foremost thinkers have studied it and are baffled by its mysteries. The brain is just as complex as the eye or ear but it does not originate thought. Dr. William Hanna Thompson in his book, "Brain and Personality" says, "No investigation of the human body itself affords the least explanation of why man is man, there is nothing in his physical frame which truly separates him from other animals." Thompson adds, "Nothing could have been more disappointing than to discover that the brain of the chimpanzee, as far as structure goes, presents us with not only every

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lobe, but with each convolution of the human brain. Therefore the brain of man does not account for man, our contention is not that human beings are marvelous, but that they are supernatural." Time will not permit us to mention marvelous things about the heart, blood and nerves.

Yet man in all his marvelous physical makeup fell in the garden, and became a depraved, lost, sinful soul. But wonder of wonders, God the mighty Maker condescended to become a man, a perfect man, a God-Man in the person of the Son, the Lord Jesus Christ, in order to redeem sinners and have a race of redeemed men with Himself through out the ages of eternity. BUT REMEMBER THIS — The Sovereign God planned all this before He ever created all the things we have mentioned and talked about.

Dr. Bentley an 18th century scholar said: "The soul of one virtuous man is of greater worth and excellency than the sun and all the planets and all the stars in the heavens. Man is the unique and supreme product of this vast universe, and the universe was brought into existence for the creation and development of man." Now that statement is true

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Molding Clay—And Men

"I took a piece of plastic clay
And idly fashioned it one day.
And as my fingers pressed it still,
It bent and yielded to my will.
I came again when days had passed,
That lump of clay was hard at last,
The form I gave it, still it bore,
But I could change it nevermore.

"I took a child, God's living clay,
And gently shaped it day by day
And molded with my Saviour's art
A young child's soft and yielding heart.
I came again when years were gone.
He was a man I looked upon.
He still that early image bore,
But I could change him nevermore!"

—Author unknown

in a sense, but we think the Lord Jesus Christ put it much better when He said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37).

In contrast with Christ's estimate of the human soul, how little do men often value themselves and their fellowmen. How cheap life seems to be! Men not only destroy their own lives, but act as if they would cast their deathless spirit into a rubbish heap, not caring what becomes of it. That of course is what appears on the surface to millions of people who do not know the teachings of Scripture. Behind the surface appearances is a Sovereign God who has a plan, an eternal purpose, a people, and that plan is not being frustrated by any one man or many men.

The Bible says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." And again we read in the same chapter, "This is the Father's will which hath sent me, that all which he giveth me I should lose nothing, but should raise it up again at the last day." (John 6:37, 39). Yes, God is sovereign over His most precious creation as Scripture abundantly testifies. Listen to some verses from the 9th chapter of Romans. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?" (Romans 9:18, 21-24).

Conclusion: The Physical Universe is not the manifestation of a blind, non-thinking, non-willing, fate that moves on without thought, without choice, without purpose to some unforeseen, yet inevitable end. No! Isaiah's prophetic statement of Christ in 53: 11 is true now and will be true throughout the ages of eternity, "He shall see of the travail of his soul, and shall be satisfied."

First or Third?

(Continued from page four)

When we were able to get about again, we started on another line altogether. Instead of putting the Lord third, we determined to put Him first!

As the result of this, our brother, who sought to place for himself, was greatly used of God as a channel of blessing and encouragement to others.

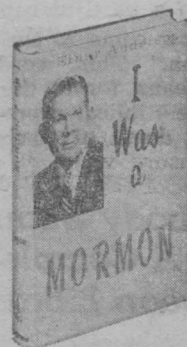
How many Christians begin their married lives with the same intentions — "to have things very nice about them, to be careful and saving, and to serve the Lord" — while their lives after

plainly show that they are carrying them out, at least so far as giving the Lord only a third place is concerned!

Well would it be for them if God in His faithfulness and mercy, would roughly stir up their nest also, causing them to start afresh with the purpose in their hearts that by His help they will not henceforth live unto themselves, but unto Him which died for them, and rose again (2 Cor. 5:15.)—Selected.

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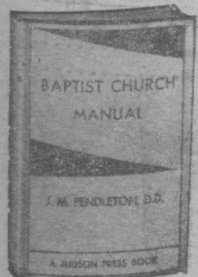


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THE BAPTIST EXAMINER

ASHLAND, KENTUCKY

Limited Atonement

(Continued from page five)
truth, "For even Christ our pass-over is sacrificed for us." Now, it is very clear that the sacrifices of the O.T. were always limited. They were for a particular people and a particular purpose. Take the passover as an illustration of this. Ex. 12:3 "Speak ye unto all the congregation of Israel." Throughout this chapter the emphasis is on the fact that the first born of the Egyptians shall be smitten but the firstborn of Israel shall be saved through the shed blood. Not a hint anywhere that the blood was for the Egyptians, they were doomed by the sovereign decree of God and because of their sin and rebellion against God. You will find that all the sacrifices were thus limited in purpose and for a particular people. And so we learn from this that The death of Christ, typified as it was by O. T. sacrifices was for a particular purpose and a particular people.

Let us now come to the word "Substitution." This word and what it means forms the very heart of the Biblical representation of the death of Christ and

the very heart of the gospel. Take the doctrine of substitution from the Bible and from the death of Christ, and you have a dead book with no saving gospel, and a Christ who died in vain. If the Bible teaches any thing at all about the death of Christ it teaches that it is substitutionary in its CHARACTER. Isa. 53:6 "The Lord hath laid on him the iniquity of us all." Isa. 53:11 "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." 2 Cor. 5:21 "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Gal. 3:13 "Christ hath redeemed us from the curse of the law, being made a curse for us." I Pet. 2:24 "Who his own self bare our sins in his own body on the tree." Now these are a few of many Scriptures that could be cited to show beyond a shadow of a doubt that the death of Christ was substitutionary in its nature and character. He came down from heaven that we might go up to heaven. He thirsted that we might drink the water of life; He hungered that we might eat the bread of life; He was condemned that we might be justified; He wore a crown of thorns that we might wear a crown of life; He suffered the wrath of God that we might enjoy the favor of God; He went to the hell of God's wrath that we might go to the Heaven of God's glory; He died that we might live. Oh! praise God forever for the dear Lamb of God who was willing to take my place and die for my sins and thus for all the elect of God. Now, man put on your thinking cap, use the brains God gave you, submit to the logical, consistent truth of God's Word. I submit to you the proposition that it is utterly impossible to reconcile substitutionary and unlimited with reference to the death of Christ. The two words are as irreconcilable, as Roman Catholic, or honest thief, or dry water, or cold heat or any other opposites you can name. You must in the name of common sense as well as of the Word of God give up either substitutionary or unlimited when you speak of the atonement of Christ. What does substitution mean? Here is a football game with eleven players from each team on the field. One player is hurt and a substitute goes in for him. Does not the meaning of the word substitute demand that the original player leave the game? Can one substitute for another if the other remains in the game? What would the referee say? What does common sense say? You see the substitutionary character of the death of the Lord Jesus demands by the very meaning the word "Substitute" that those for whom Christ died must go free and be eternally the recipients of the benefits of his death. I declare unto you that

it is utterly impossible for you to believe in the substitutionary character of the death of Christ and believe it was for all men. You may argue that you do, you may use the word "Substitute," but you do not, you cannot believe it. It is utterly impossible to make "Substitutionary" and "Unlimited" agree.

Now examine the Scriptures given above for the substitutionary character of the atonement, examine others that teach substitution, and see if they do not in every case demand a limited atonement that effectually guarantees the salvation of all for whom it was made. When the ram was put on the altar in Isaac's place, Isaac of necessity went free. And so all the world of God's elect whose sin was borne away by the Lamb of God will be eternally saved. What a glorious doctrine is this when compared to the weak, ineffectual general atonement that of itself saves no man.

Now I say that the overwhelming representation of Scripture is for a limited atonement. Go over those verses which speak of the death of Christ with reference to its objects, and see if they do not overwhelmingly limit the death of Christ to a particular person. Where did this general atonement come from anyway? From the wicked heart of man, not from a clear consistent interpretation of the Bible. Listen: "This is my blood of the new testament, which is shed for MANY for the remission of sins." Mt. 26:28; "Christ died for OUR sins" I Cor. 15:3; "Christ hath redeemed US from the curse of the law" Gal. 3:13; "Who his own self bare OUR sins" I Pet. 2:24. Go ahead now. Examine all the Scriptures which relate the death of Christ to those for whom it was made and see if they do not overwhelmingly teach a limited atonement. And the very few verses which seem to teach general atonement are very easily interpreted in the light of the very many which show the truth of the limited atonement. I say this; you will be surprised if you will examine all the Scriptures on this point and see how utterly overwhelming is the teaching of a limited atonement.

Now let us look at the intercession of Christ. Heb. 7:25 "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Rom. 8:34 "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Now Christ saves us as our great high priest. As priest he must offer a sufficient sacrifice, an effective sacrifice, and then on the basis of the sacrifice he pleads and intercedes in behalf of those for whom the sacrifice was made. See this illustrated in the work of the O.T. priest. In I John 2:1, 2 we learn that the advocacy of the interceding Lord Jesus was based upon and made effectual by the propitiating sacrifice of the Lord. Thus logically and scripturally the intercessory work of Christ is based upon, connected with, and made effective by the sacrificial death of Christ. Now since the two parts of the priestly work of Christ (sacrifice and intercession) are inseparably connected, they therefore cannot be separated as to objects. The objects of the intercession must be the same as those of the sacrifice, no more and no less and no different. In John 17:9 we read "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" Now as Christ prayed not so he died not for the world, but for the elect of God who had been given to him from before the foundation of the world. Further, the intercession of Christ secures the benefits of his death for those for whom he intercedes. What possible advantage would it be for Christ to die for the whole of mankind, when beyond dispute he only intercedes for some of them, and seeing that those for

Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND
SEPTEMBER 1-2-3-4)

ELDER ROY MASON
Aripeka, Florida

I have attended the last two Bible Conferences provided by your church, and have found them both enjoyable and profitable.

The Lord willing I expect to

whom he does not intercede could not possibly partake of any benefits of his death. Oh! dear friend, the universal atonement theory is a slam on the character of God the Father and a belittling of the infinitely precious blood of the Son of God. It makes the most valuable thing in the universe (the blood of Christ) to be of so little value that it cannot accomplish the salvation of those for whom it was shed. The universal atonement robs God of the honor of his justice and holiness, robs Jesus Christ of His glory as the unfailing saviour of his people, robs the child of God of any satisfactory grounds of assurance, and destroys the harmony and beauty of the whole economy of the saving grace of God. I must say with Spurgeon that such an atonement I hate, detest, and abhor. I glory in the cross of Christ whereby the world is crucified to me and I to the world, whereby I am saved for time and eternity.

In the next article, I propose (D.V.) to give further proofs of and answer objections to the limited atonement. Please study this subject. It is of vital importance. God bless you all. Amen.

"The Blood"

(Continued from page 4)

salem. Some of these days I am going to see things that Paul spoke of as unspeakable. Some of these days I am going to see the tree of life. I may see lots of beautiful trees in this country, but there is one thing certain, I am going to see the tree of life someday. I may see lots of beautiful cities in this country, large and small, but there is one thing certain, I am going to see the city which has foundations, whose maker is God. One thing is certain — I am going to see that country that Abraham desired, for the Word of God says that he desired a better country. I am going to see it someday. Do you know on what basis? On the basis of the blood of Jesus Christ. Not a good deed that I have ever done, will have one thing to do with my getting to Heaven. I'll not go to Heaven because of even one little tiny good deed that I did, but my whole admission into Heaven will be on the basis of the blood of Jesus Christ.

CONCLUSION

Yes, I say the blood of Jesus speaks better things than the blood of Abel. It speaks about the love of God. It speaks about God's eternal purposes. It speaks of the suffering of Jesus Christ. It tells me of the liberty that I have in Jesus Christ. It tells me of the cleansing that is mine in the Son of God. It tells me about the peace that I have to enjoy right now. It tells me about Heaven. Thank God for the blood of the Lord Jesus Christ!



attend the 1967 Conference. There are several reasons as to why I plan to drive about 1300 miles in order to attend. First, I am hungry for fellowship with those who enjoy a feast of Scripture preaching such as I have never enjoyed elsewhere. Third, it is likewise a time of social fellowship. Your hospitality and love of your people is par excellence. I go away strengthened and encouraged. In this day of doctrinal looseness it is good for those who hold the old-time faith to get together. One good thing is after leaving the Conference, have The Baptist Examiner help keep the fire burning until the next Conference.

I shall look forward to Labor Day week-end of 1967.

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